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WOMEN

Lutheran World Federation

Women and Religion

Cynthia Wedel

The issue underlying the present turmoil about the place of women in the Christian churches is what we believe about God. If God is a remote "first cause" who set the creation in motion and laid down the rules in the Bible, and now merely watches (or ignores) us, it is difficult to justify change, such as one in the role of women in religion. If, however, we believe in a living, active God, ever present in the creation - a God who does not intervene directly in human affairs but who finds many ways to open new insights and possibilities to humankind - the changing role of women can be interpreted as God's leading us into a new era of human relationships.

If we were to insist that all human relationships as described in the Bible are the way God meant them to be eternally, we would have to maintain tribalism, monarchy, the supremacy of small elite groups, and a vast lack of concern for the poor, the handicapped, the defeated and the enslaved. Through the past two thousand years, one can discern a slow emancipation - often strongly resisted by devout Christians - of one group or another from ancient prejudices and strictures. I see this as clear evidence that God is still at work, leading and prodding us toward a society within which every one of God's children will be seen as unique and precious, with gifts and abilities which should be developed and encouraged.

The idea that God could open to us the secrets of the universe, which have led to modern science and technology and have altered conditions of human life so drastically, and yet not have intended any change in human relationships seems impossible to me. We are discovering that people of different cultures, races and traditions have gifts which enrich all of life. We are learning that ability, intelligence, creativity are no respecters of geography or economic status or sex. Modern transportation, communication and the mass media are smashing age-old stereotypes. Unless we believe God is dead, this must be part of a divine plan.

The history of women in the Christian faith is not as simple as some would like to make it. Jesus's relationships to women are startling for a man of his time. In every encounter with women recorded in the New Testament, he treats them as fully human - listens to them, takes them seriously, learns from them. Only twice does he gently rebuke women - once his mother and once Martha - and his rebuke is because they insist on playing "traditional" women's roles. His first announcement of himself as the Messiah was to a woman - and a despised Samaritan woman at that! His first appearance after his resurrection was to a woman, whom he charged to go and tell his disciples.

Evolving Roles

St. Paul, who is often accused of being a misogynist, depended on many women to carry on his work and names them in his letters. Women played a large part in the early churches, sharing baptism and the life of the early congregations. Through the long centuries of the medieval church, women played a large role. There are many women among its "saints". We often forget that, until almost modern times, the roles of men and women were not as differentiated as they are today. In agricultural societies and in early urban societies, men and women worked together. The woman as a full-time homemaker and mother is a phenomenon of western industrial society of the past century or two.

The emancipation of women is a part of the emancipation of all of God's children and can be seen as one facet of a slowly unfolding order in which every human being, regardless of race, age, sex or physical condition, is accorded respect and an opportunity to develop and use all of his or her God-given talents. Why God has taken so long to bring this about is a puzzle, but I can only fall back on the fact that God does not reckon time as we do.

The key issue in relation to women in the Christian religion is the issue of tradition. Those who maintain that women cannot and

should not take part in the ministry and the governance of the church base their arguments on the fact that Jesus had no women among his twelve disciples, and that since then the church has not ordained women as priests or consecrated them as bishops. Yet Jesus had no Gentiles, nor Blacks, nor Asians. Obviously, in the place and time when he lived and worked, he was limited to Jewish males. But to universalize this is to deny God the ability to "make all things new".

Since the Protestant Reformation, churches have gradually moved toward an acceptance of women as fully a part of God's plan. The Quakers were the first group who made no distinctions of sex in their ministry. Christian Science was founded by a woman, and many women have served in its ministry. The free churches like the Baptist, Congregational, Disciples have ordained women for almost a century. The World Council of Churches, at its founding Assembly in 1948, established a Committee on the Role of Women in the Church, and since that time more and more of the main-line Protestant churches have begun ordaining women. Important, too, has been the increasing role of lay women in the major decision-making bodies of the churches.

The tension on the subject of women and religion is highest now in the churches with a more "catholic" tradition - the Roman Catholic, Eastern Orthodox, and Anglican churches. Several branches of the Anglican communion have begun to ordain women, and all of them include women in their governing bodies. There is great pressure in the Roman Catholic Church for a larger role for women. The Eastern Orthodox Churches have always had well-trained women theologians, and have recently taken steps to encourage more women to study theology.

For most Christians, the place of women in religion is a very live issue today. Its outcome depends on whether enough Christians really believe that God is still alive and active, or whether those who would deny that God has done anything since the first century of our era will prevail.

Second Conference on the Ordination of Roman Catholic Women

It's time to lay to rest the heresy that women cannot image Jesus in the priesthood" were the words printed across the brochure announcing the Second Conference on the Ordination of Roman Catholic Women held in the Baltimore Civic Center November 10-12. And because of that sentence, Bishop John Quinn of San Francisco, head of the U.S. Catholic Conference, remarked later at a US bishops meeting press conference, bishops could not attend.

Over 2,000 priests, religious, brothers, laymen and women gathered to take responsible and effective action on the ordination issue and delve more deeply into its theology. Although each bishop in the United States had received a personal invitation, only Bishop Charles Buswell of Pueblo, Colorado was sufficiently daring to "Come and See".

Starting with a "Rebirth" liturgy at the Baltimore harbor, those attending heard theologian Mary Hunt of the Graduate Theological Union at Berkeley, California emphasize that the struggle was not for entrance into the present day clerical and hierarchial form of priesthood, but into a renewed model for ministry. "We are seeking not some form of ecclesiastical ERA (Equal Rights Amendment for Women) but a complete structural change which turns the power model upside down by giving those who have been excluded, women, blacks, gay people, the poor, equal voice in the Church." Mentioning a work, Perspectives on Feminist Theology, to be published in Italy in 1979, Hunt observed that with church renewal, the paradigm for church has shifted from a hierarchial to a communal model. People are being nurtured in base communities throughout the world where the courage to act justly is reinforced, the starting point is always with the most oppressed; the needs of the poor are the ground of our strategy, hope is warranted, change can happen, forgiveness is possible and reconciliation is available.

An international panel of women from Mexico, Paraguay, Uganda, India and Belgium spoke on the ordination question from their own perspectives. Glenda Rodriques, a Dominican nun, spoke of the formation of small communities in Paraguay. In the beginning, women in these Basic Christian Communities had no sense of self, and were treated like "dish rags" by their husbands who expected them to be slaves and mistresses. As they shared Scripture, began teaching sacramental preparation and started preaching, their own selves emerged, "Mass became a celebration" - a community thing.

Sheila Collins, from the Executive Committee of Theology in the Americas, in a central talk examined "Chains that Bind: Classism, Racism, Sexism". The white male is structurally prepared for sexism, she pointed out. Collins noted that "the system we are seeking to enter is itself part of the problem - "a church of male dominance and female repression". She also warned that an economic system based on inequality and exploitation leaves the danger that fascism can enter here.

Elizabeth Schussler Fiorenza, Associate Professor of Theology from Notre Dame University (Indiana, USA) challenged the group: "It is time to affirm the work of the Spirit among women today. It is time that we stop pleading for ordination and justifying ourselves in the face of the sexist traditions of the Church. It is time to positively affirm women's ministries, women's theologies, women's spiritual powers, wherever we encounter them, It is time to "come out of the closet" and to make public that we have the power to break bread, to act as Jesus did, to reconcile people with God, to proclaim the truth of the Christian Gospel. It is time to make public that we were given sacramental powers and that we are exercising them for the sake of the people of God".

During the three days of prayer and hard work, the message came through repeatedly: most women do not seek ordination to the present hierarchial structure, but to a renewed ministry, a renewed Church with the liberating movement of the Spirit. Fiorenza, making a public call for repentance by those who espouse sexism as a Christian value, stated that "the issue is whether Jesus still has the liberating power that enables women to walk upright".

Of the more than 2.000 people attending, coordinators estimated that 31% were lay persons, 60% were women religious, 4% were lay men, 1% were brothers, 4% reverends (including several ordained women from other denominations).

Participants adopted a number of resolutions including a call for an International Women's Ordination Conference in Rome in 1980; an affirmation that there are alternative forms of preparation for ordained ministry such as lived ministerial experience; a recommendation for continued dialogue on the issue of Women's Ordination with U.S. bishops; and a recommendation to them that the office of preaching be opened to women at this time.

Other recommendations were made to call upon the bishops to provide equal access to educational institutions and financial support without regard to sex, class, ethnic background and marital status. The groups also affirmed those who act in obedience to the Spirit by preaching, anointing, reconciling, presiding and serving in a pastoral and/or sacramental way as called for by the human family.

The Second Conference was sponsored by the Women's Ordination Conference, a national organization with an international aspect, working for the ordination of women within the context of a renewed priesthood. Those interested in more information may write to: Women's Ordination Conference, 34 Monica St. Rochester, New York 14619, U.S.A.

Anglican House of Clergy Blocks Women's Ordination

Some men and women are now leaving the Church of England as a result of the vote at the fall session of the Church's General Synod against the admission of women to the priesthood, according to the Church Times, leading independent Anglican organ.

At the same time, other worshippers are staying in the church but are withdrawing their support in various ways, especially financial. Heading these is Deaconess Una Kroll, the leading campaigner for the ordination of women, who said she and a number of other people were no longer giving a penny to the institutional work of the church, but were designating their contributions to projects that would help women.

Deaconess Kroll added that she hoped that early next year, there would be a "strategy conference" of campaigners for women's ordination. It would be ecumenical and "must result in an overall strategy body." At present, she said, there is "nothing like enough cooperation" between the different organizations, groups and individuals. Meanwhile, she hopes to establish a nationwide network of services conducted by women so that ordinary people in ordinary congregations can become accustomed to women's ministry.

The vote in the Synod revealed how divided the Church of England is over the question of women priests. Before the Synod was a motion that the legal barriers to women's ordination should be removed. A simple majority in all three houses of Bishops, Clergy and Laity was all that was needed to bring this into effect, but the opposition came from

the clergy, especially those who are Anglo-Catholics.

The motion was approved by the House of Bishops by 32 to 17 and by the House of Laity by 120 to 94. Under the rules of the Synod, the subject cannot be brought before the Synod again for another five years, but women's role in the church is by no means a dead letter. It will come before the Synod in at least two ways in the next few months.

The first will be when the "Catholic Group in the Synod" puts forward a resolution calling for talks with the Roman Catholic and Orthodox Churches on the question of women's ministry.

The other way in which the subject of women priests will come before the Synod is when it discusses the question of whether legally ordained women from overseas, such as the United States and Canada, shall be allowed to officiate in this country.

From: Jack Allen, Religious News Service, Nov. 27, 1978



Monrovia: Under the theme "Women and Development in Church and Society", 42 women from Lutheran churches in Ghana, Liberia and Nigeria met for the first time in a joint leadership development seminar in Monrovia, Liberia October 29 to November 5, 1978. The seminar, sponsored by the LWF, was planned and conducted by a local committee chaired by Casselia Stewart, the president of Lutheran Church Women in Liberia. Ms. Stewart is also the vice-chairperson of the LWF Commission on Studies.

Also participating in the seminar were four members of the LWF Advisory Committee on Women, coming from Indonesia, Guyana, Finland and the German Democratic Republic, who used this opportunity to familiarize themselves with the problems and questions of women in this region of the world. The Advisory Committee held its meeting after the end of the seminar at the same place.

The participants of the seminar addressed several recommendations to their churches and to the LWF. They asked the LWF to encourage member churches to give theological training to women so that they may be prepared for the ordained ministry, and to ensure that information about LWF scholarships is disseminated among women.

They also requested that continued emphasis be put on the provision of leadership development opportunities for women on the local, regional and international level.

LWF Leadership Development

Seminars for Women in Africa

and Asia

Noting that illiteracy is still one of the problems in their societies, the participants asked that the member churches should incorporate in their ministry programmes using visual aids and that the LWF should emphasize the training of women in the production and use of visual aids.

The participants agreed that long established prejudices make the life of women difficult and prevent them from full participation in the life of society and church. They requested more training opportunities and recommended that women should serve on all governing bodies of the churches.

The seminar expressed great appreciation for the opportunity to meet sisters from other churches in Western Africa and hoped that the contacts made would lead to further sharing of experiences and plans in the future.

Madras: A request was made for the ordination of women in the Andhra Evangelical Lutheran Church as a result of a women's leadership development seminar under the sponsorship of the Lutheran World Federation and under the theme "Women as Agents of Change in Family, Church and Society".

At the seminar, held December 1-7, 1978, twenty-six women meeting at Gurukul Theological College and Research Institute in Madras also asked the Andhra Evangelical Lutheran Church to give employment to theologically trained women and asked that women constitute 50% of all administrative bodies in the church.

They also requested that two of the officers of the church be women and that scholarships for theological education be provided to women.

In recommendations addressed to the LWF, the seminar asked for help to establish an office for work with and among women in the AELC, and asked for additional seminars for women and men in leading positions in the church that would deal with the issue of partnership and women's concerns.

The seminar expressed appreciation that at the last assembly of the LWF, 24% of the delegates were women and that 6 women are on the present LWF Executive Committee. It recommended that at the next assembly 33% of the delegates should be women and that at least 10 women be elected to the 30-member Executive Committee. Two of the LWF officers should be women, including the position of the president.

Addressing the seminar, Ms. Renuka Somasekhar, principle of the Women's Christian College, said "refusing ordination to women is a sin." Ms. T.S.R. Matthew, a member of the AELC and a member of the World Council of Churches' Central Committee said "there is no theological ground for denying ordination to women simply because they are women."

Change is also needed in family structures and in the church, the seminar participants agreed. Ms. Shanthi Solomon, executive secretary of the All Asia Christian Conference for Women stated that women are expected to serve the church at local level but not on the decision making bodies.

Ms. Somasekhar said that mothers need to change their attitudes so that they will bring up their daughters and sons with equal social rights and educational opportunities.

Recommendations from the women's leadership development seminar also included proposals to expand the type of training given to women in the church and an increased role for women in community development projects. The AELC is the second largest Lutheran Church in India and has about 300,000 members.

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Women Leaders

A very special person: Lois I. Leffler

Lois is one of those women who have worked for a long time for the cause of women, and she is also in many ways involved in carrying out the tasks of the LWF Women's Desk. We want, therefore, to begin our new column about "WOMEN LEADERS" with her, and we will present other women who play important roles in the following issues.

Lois graduated from the Lutheran Bible Institute in Minneapolis, Minn. and earned her M.A. from Syracuse University, Syracuse, N.Y.. For many years, Lois has been working with the Lutheran Church Women, an auxiliary of the Lutheran Church in America. She serves as Director of Field Program with specific responsibilities for leadership education. She is the author and co-author of several educational manuals and is especially known by church women throughout the world for her booklet on bible study methods. Besides her full load of work in the auxiliary, which includes frequent travels within the United States, Lois has been involved in quite a number of events on the international level.



As early as 1969, Lois participated in a pre-assembly conference of Lutheran women in Båstad, Sweden, and she was also a delegate at the next international conference of Lutheran women in Sri Lanka in 1976. She served as a resource person in leadership development seminars of the LWF in Ethiopia (1973), in Tanzania (1976) and twice in Brazil (1976, 1977). In 1978, the Lutheran Church Women released Lois for 10 weeks to be a resource person and a group facilitator during the LWF Advanced Leadership Development Seminar for Women in Bossey, Switzerland. In all these events women from all over the world have greatly profited from Lois' professional knowledge and skills and have been enriched by her warm and understanding personality.

Shortly after her return from Switzerland last year, Lois was awarded the Doctor of Humane Letters degree by Lenoir-Rhyne College in Hickory, North Carolina. In November 1978 Lois was elected chairperson of the LWF Advisory Committee on Women and will in this capacity play an important role in shaping the future LWF work with and among women.

Women's Role in India's Development

by Moses Rajan

Whether Indian women in the framework of the "capitalistic" system in India were oppressed and denied the opportunity to take active part in development was debated on a very lively note at the first United Evangelical Lutheran Churches in India development workshop at Gurukul Theological Seminary in Madras.

Also debated was whether or not the churches continue to preserve this "capitalistic" nature and therefore stunted the involvement of women in development work of the churches.

Participants at the workshop were spurred on to debate the issue following a presentation on "the role of women in development" by sociologist and Director of the Center for Informal Education and Development Studies, Ms. Corrine Kumar De'Souza.

In her talk, she mentioned that there was oppression of women in India by a small minority of the people in the ruling class, and said this was due to the entirely capitalistic nature of Indian political and social structures. "We talk of freedom, respect and dignity of the human being and yet nothing is being done to lift women in India from their oppression so that they can participate effectively in development efforts

of the government and the churches," she said.

She dismissed the Indian "myth" of the inferiority of women and their biologically weak nature and condemned the fact that women had "merely been assigned roles to play in society and excluded from the central productive system." She argued that Indian women had been psychologically conditioned into accepting docile and low positions in the economic system and that they needed to break out of this conditioning.

Ms. De'Souza urged women to link themselves with all other oppressed sections and mass movements in the country to get maximum benefits and realize freedom from the hold of a few to undertake better development efforts.

She contended that churches in India were concerned with "problems and issues of the 18th and 19th century and helped the ruling class in tricking the women into believing that they should remain in a docile and lowly position".

She called on women to refuse to accept "a distortion of themselves assigned and structured for them by the ruling class, church and men."

In the discussion that followed it was generally felt that women in India were indeed to some extent "oppressed" by the political, social and religious institutions. Some participants felt that Lutheran theology as followed by some Indian churches was a main reason for the isolation of women from the mainstream of development efforts of the churches.

It was stated that in some Indian Lutheran churches women were not permitted to sit on certain development project committees, although they were doing some development work on

the grass-root levels.

Others talked of the situations among the tribal societies of India where it was felt that the place of women was deeply rooted to the kind of culture and traditions certain societies practiced.

However, Ms. De'Souza said, it was not a question of whether women dominated in society or if it was the men who dominated. The important thing was that both men and women needed to work together in equality in achieving development.

It was also felt that the churches should integrate women in development efforts and engage their services on an equal basis, namely, representation at all levels and lead the way for the liberation of women from their bondage of isolation from the mainstream of development efforts.

From: LWF Information 44/78

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HUMAN RELATIONSHIPS AND SEXUAL IDENTITY - THEME OF WCC CONSULTATION

Geneva (EPS) - The WCC should prepare study material including human stories, biblical material and questions concerning "Human Relationships and Sexual Identity" for use in local study groups within WCC member churches, said a consultation which met in Geneva last November.

The consultation brought together some 25 people representing many areas of the world. The moderator was Dr. Una Kroll from Britain and the meeting was arranged by the WCC's sub-unit on Women in Church and Society and the Office of Family Education.

The consultation discussed three areas of the general theme, namely: the theological aspects of self and identity and self-esteem, and family pattern and the single life.

Questions of sexual identity were raised in all three groups especially in respect of relationships be-

tween, and the difference between, people who had never been married or never had a sexual partner through separation, divorce or death.

In working relationships the group examined how self-identity and self-evaluation were affected by status, gender, sexual orientation and sexual attraction between people who worked together and the effects of these on traditional family relationships.

The impact of economic recession, boredom and dissatisfaction at work on human relationships were also considered to be important factors in self-identification and working relationships.

In the theological group consideration was given to looking at new images of God which could be inclusive of both feminine and masculine characteristics as well as to those images which transcend sexuality.

From: EPS No. 31/1978

IN WORK . . .

Women must set priorities in selecting the kinds of technology they need to relieve the *double workload* that most women carry inside and outside the home. Women can make use of science and technology: to develop adequate water supply and light transport facilities for carrying water, firewood, farm produce; and to invent more appropriate farm implements and machines for grinding maize, sorghum, rice etc. Women should select industrial technology that will generate income, for example in food processing.

BUT . . .

Beware the trap of merely seeking to achieve equality of employment in sectors that could employ large numbers of women! For if patriarchy still dominates, women may get *jobs* but not social and political and decision-making equality. Women must get into *policy-making* on technology and into the *management* of industry as well, if they are to bring about the social and economic structural changes that will involve and benefit women in both family and work.

IN EDUCATION . . .

Women have less opportunity for education and skills-training in science/technology fields, because of patriarchal attitudes (in men and conditioned women) that view the role of women mainly in the home and not as wage workers outside. Development policy-makers' traditional attitudes must be changed; but to change attitudes women must first become interested in and see the important implications of science and technology for their lives, and new opportunities must be opened up in order for women to be in control of their destinies and to achieve shared power over the use of technology in the development process.

ISSUES IN BRIEF—WOMEN AND TECHNOLOGY

VALUES IN DEVELOPMENT . . .

Does development (or "growth") have to mean the continuously expanding control of technology over nature and human beings—especially women—as has happened in many industrialized countries? Is development merely an inevitable perpetuation of commercialism and patriarchy? Women have to attempt to interject into technology's role in society their "female" values—of a mutually supportive, caring, co-operative, non-aggressive and non-dominative conduct of life in which women and men can have equal opportunity to select and develop the type of technology that will provide variety of choices in environment and space, vocation and life-style, and sources of income.

IN COMMUNICATION . . .

Perhaps above all, to achieve these goals, women must enter the technology of *communication*—to change traditional attitudes and project new images and role-models for women in society at large. This technology, too, is heavily male-dominated. *Communicate*—for change!

Geneva --- Questions put to 134 Lutheran World Federation member churches and related agencies concerning the role of women in community development programs drew only nine replies, according to a report given here at the meeting of the governing board for the LWF Community Development Service.

CDS, related to the LWF department of world service, was attempting to share concerns of a 1976 consultation for women and asked the member churches and related agencies if the recommendations of that conference were being considered in their development work.

But Ms. Christa Held, associate director of the CDS, told the governing committee meeting January 24 that nine replies were received to the query, five from church presidents or bishops, and four sent via women's organizations or ad hoc committees. One response came from a private person.

Two responses came from Africa, five from Asia, while churches or agencies in Latin America and Europe each sent one response.

Ms. Held said the "general tendency in the replies was quite positive." One country even began drafting two requests for funding on projects related to women in church and society. Two answers received were quite negative concerning the issue of women in development, Ms. Held reported.

Some of the replies stressed the need for awareness-building among women, leadership development, new images of women, funding for seminars, training facilities, trained personnel and research concerning the relation between men and women. Some churches asked for reports from other churches as to how they handle the problem of women in development, Ms. Held stated.

LWF Surveys on the Role of Women in Development Programs

In the same meeting Hans-Wolfgang Hessler, chief editor of the Evangelical Press Service of the Federal Republic of Germany, reported on the results of a four-week trip during which he investigated development projects in Brazil, Papua New Guinea and Madagascar.

Mr. Hessler paid particular attention to people's participation in development, the "integrated" development concept in which the project is designed to affect as many areas of life as possible, the role of the church in development, the "inter-continental" aspect of development work and the role of women in development projects.

To this last aspect Mr. Hessler said that church development aid has accepted the "practice of male dominance" and he noted that church development work

is "done essentially by men, both in the countries and churches which provide and in those which receive the aid." He said the projects he visited, even those which were quite wide-ranging, have not given the concerns of women any special attention. Agricultural training "inevitably forces the women even more than before to perform a subsidiary function without any real competence or specialized knowledge," he said. In vocational training the "courses which already exist for girls and women aim almost exclusively at providing training in household work," he commented, "thus it is in no sense a vocational training or a longterm training for a professional qualification."

Women also have a "minimal" share in the leadership of the projects, Mr. Hessler said. However, he noted that on the international level, this was not the case, since the CDS governing committee of eight had three women members.

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From: LWF Information 4/79

Hearts and minds

The realisation of equality in home, world of work and in society as a whole requires a profound change in the minds and habits of the people.

- Education. For most people the notion of sex role differentiation begins at school. Children at school are imbued with the stereotyped idea: "Father works outside home while mother keeps house and rears children."
- Family and child care. The main problem for working women remains how to reconcile family life with work. A more equitable share of family responsibilities between men and women is needed, as well as strengthening social infrastructure for child care. (The ILO Recommendation on Employment of Women with Family Responsibilities, 1965, calls for policy measures to enable women with family responsibilities who work outside their homes to exercise their right to do so without being subject to discrimination.)
- Part-time work. Many women have to take part-time work because they must take care of their home and their children. Existing discriminatory practices against part-time workers must be eliminated. Part-time employment should be regulated to protect the rights, and improve the conditions of work, of part-time workers.
- Leisure. Studies have shown that in 12 sample countries, working mothers do an average work week of between 70 and 80 hours, including housework; that they enjoy only two-thirds as much leisure time as men. Overwork creates its own problems of fatigue and even illness. The problem of overworking women is serious in both developed and developing countries.

School for work

Education has been called the first level of structural discrimination against women in many countries. Illiteracy is a severe disqualification from work. In developing countries, the proportion of illiterate women is still very high: 27.3 per cent of all women in Latin America, 56.2 per cent in Asia, and 80 per cent in Africa are illiterate.

In most countries girls tend to drop out of school earlier than boys. In many developing and developed countries, secondary education costs money, unlike primary schooling; faced by a hard financial decision, fathers will usually send sons rather than daughters to school. Often this is due to the early age at which girls marry—especially in the rural areas of the developing world—or the role that they have to play in looking after other members of the family. It is not yet clearly recognised that education can play an important part in preparing them for work and life.

Another tendency is the different type of education offered to girls and boys. Because they are assumed to have a social role to play—that of mothers and wives rather than producers or workers, even where equal educational opportunities are open to them, girls are frequently channelled in to subjects such as humanities rather than the more vocationally oriented courses on science and engineering.

Education, in fact, has done little to prepare young women for the exacting demands of the job market. They probably leave it with insufficient years of schooling in a society where grades and degrees are important qualifications for obtaining a job. Or they could well have received a totally inappropriate kind of education.

NEW SECRETARY EXPLAINS AIMS FOR WORK AMONG WOMEN IN ETHIOPIA

In the course of 1978 Ms. Gunnhild Glommen became Secretary for work with and among women at the Central Office of the Evangelical Church Mekane Yesus in Addis Ababa, Ethiopia. Working with her in the office is Ms. Deginesh Worku who attended the LWF Advanced Leadership Development Seminar for Women in Bossey in 1978.

According to ECMY News 4/78 the work with and among women is based on the following purpose and aims:

- The purpose of establishing a women's section in the Evangelism Department of the ECMY Central Office is to proclaim Christ through words and deeds among women in order to make salvation known to humankind.

The aims include the following:

- To nurture spiritual growth and strengthen the faith so that the Christian women can be living witnesses at home and in their communities.
- To encourage women to take an active part in congregational work voluntarily and thus promote responsible stewardship including evangelization, Christian education and social service.
- To create self-awareness among women regarding their rights and obligations and guide them toward participation in decision-making processes with respect to the needs, values, goals and expectations of Church and Society.
- To promote stewardship of time, talent and material resources.
- To educate toward respect for different cultures and promote understanding of the national and global community, thereby encouraging active peace-building.

Ms. Glommen when asked how she plans to work toward fulfilling the purpose and aims said "They are all important but hard to fulfill. If all the Synods and the Central Office try to work separately towards achieving them, the result cannot be satisfactory. Neither would it be if only the women work alone. We need cooperation. There must be cooperation between Church women, pastors, evangelists and elders of the congregation; and even between husbands and wives. In other words the cooperation of all who are involved in church work is needed.

"Church women are not working in order to push out men and take their positions but only want to work along with the men, contributing what they possess, in healthy cooperation.

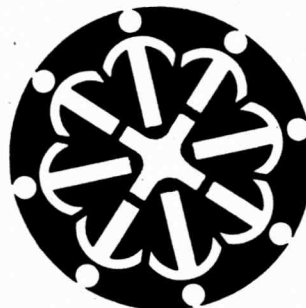
"Both men and women are equally needed in the work of the Church. Their cooperation fullfills the task entrusted to the Church, the proclamation of the Gospel of Jesus Christ.

"We from the Church's Central Office must maintain close contact with the Women's Work Secretaries of the Synods through personal visits, correspondence, seminars and courses. The Women's Work Secretaries of the Synods in turn must maintain close contact with the Women's Work Secretaries in the congregations and encourage them to be part of the decision-making body, contribute their share in Church work, to discharge their responsibilities both at home and in society."

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From: ECMY News 4/78

THE WCC COMMUNITY OF WOMEN AND MEN IN THE CHURCH STUDY



How is your life as a woman changing, in society and in the church?
What are your new questions and reflections about scripture, theology,
the ministry of women, etc.?
How is your reflection about yourself as a woman related to your attitudes
toward people of other races, classes, religions?
What is your hope for a new partnership between women and men in the church?

These are some of the many questions raised by the WCC Study on the Community of Women and Men in the Church now available in four languages (and being translated locally into many others) from the WCC Study Desk. The emphasis of the Study in 1979 is on the self-initiation of basic groups in all regions of the world with regional consultations at the end of 1979.

The last page of the Study is a clip-out page to be sent to the Study Desk as you, your church or organization organize a group. Reports, in the form of visions for the new community and recommendations are due in Geneva January 1980. An international consultation based on the Study will be held August 25 - September 1, 1980.

Other materials available on request regarding this study (in German, French and English) are "Toward a Fuller Community of Women and Men", an extensive bibliography, and a report on the first consultation on the Study, "Report from Bangalore, India, August 1978" (English).

DON'T FORGET TO SEND BACK THE "CLIP-OUT" PAGE OF THIS ECUMENICAL STUDY !

Racism in Children's and School Textbooks

Under this theme the World Council of Churches held a workshop in the Federal Republic of Germany in October 1978. It was the first of a series of workshops to be organized in different parts of the world, which are based on the objectives laid down in a working paper about the involvement of the World Council of Churches in the International Year of the Child. The overall objective of this workshop was "to critically review and work against some of the most damaging, manipulative influences on children"."It is well-known that basic attitudes and prejudices are being formed in early childhood. Mass-media, books and toys can and do have a manipulative impact on these formative processes." 1) The following is an extract from the report on this workshop.2)

Participants

There were 41 participants coming from 19 countries in Africa, Asia, Europe, North America, Latin America and Australia. They represented a high level of professional competence, with broad experience as teachers, education specialists, communication experts, librarians, etc. They brought with them illustrations from their own experience of very real concrete examples of racism in children's books, many of which had been found in books published in western Europe and North America. In a variety of ways these portray persons of the "Third World", as well as those of racial minorities living in predominantly white countries in an adverse light.

Objectives

The main objectives of the Workshop were: (1) to develop techniques of identifying racism in children's literature, including books for religious education as well as school textbooks; (2) to develop ways to encourage the production and distribution of children's books which not only are not racist in character but, more positively, combat racist ideology.

Working Groups

Much of the time of the seminar was spent in small Working Groups, each of which took up one aspect of the problem.

Group I worked on identifying criteria for the evaluation of the racist content of textbooks and children's literature, and it drew up guidelines to help those who wish to produce non-racist and anti-racist material for children.

Group II approached the problem from the point of view of the role played by publishers and discussed how publishers might be influenced to be more favourably inclined towards helping to eliminate racist literature. Positive ways of encouraging writers and small publishers to produce anti-racist material were discussed as an essential alternate.

Group III worked on strategies for combating racism in children's books, identifying various target groups which must be influenced.

It recognized that strategies need to be varied according to the setting, and that action that might be effective in Europe, could be completely irrelevant in Latin America or Africa.

Group IV spent its time in analysing the impact of racism in books on the social and psychological development of children.

Group V asked itself the questions, "What is the responsibility of the churches in response to racism in children's literature?" "What practical programmes can we suggest to local churches whose members are concerned about the problem?"

Findings

The essence of the discussion in each of the small Working Groups was then shared with the other participants. These findings confirmed the extent and seriousness of the problem:

— It is clearly evident that racism saturates most children's books, either overtly through the choice of words and illustrations, or covertly by selective use of facts and implied relationships.

— It is clearly evident that racism's influence on children is destructive and unhealthy; it distorts their perception of world relationships and it fosters the development of irrational complexes and the hatred of other races and peoples.

— It is evident that there is need for constant vigilance on the part of parents, librarians, teachers and by all who are connected in any way with the production and distribution of children's literature. At the same time it was recognized that, for the most part, large commercial publishing houses are profit-oriented, and hence will remain indifferent to the presence of racism in their publications, if they sell well.

— It is evident that criteria to help expose racist material in books and guidelines to help individuals and groups produce material which will combat racist influence in books practically can be used only in certain countries. It is trivial to talk of the need for non-racist and anti-racist literature in those countries where exploitation and oppression are massive and intense.

The Workshop did not set itself up to arbitrate, nor did it draw up a list of any specific books that should be censored. It is hoped that its Findings and Recommendations — — will be given wide dissemination, and that they will be used as a study tool to stimulate church and lay groups, educators and other individuals to become aware of the problem, to make their own judgements, and then to act to remedy the situation.

- 1) Working paper "International Year of the Child and the World Council of Churches" in *Education Newsletter* vol. III, No. 2, 1978
- 2) *Racism in Children's and School Textbooks, a study guide.*
Both documents are available from World Council of Churches, Office of Education, 150 Route de Ferney, 1211 Geneva 20, Switzerland.

Année internationale de l'enfant

Le 21 décembre 1976, l'Assemblée générale des Nations Unies a adopté une résolution proclamant 1979 *Année internationale de l'enfant*. Cette décision marque l'aboutissement d'initiatives privées prises quelque trois ans plus tôt et appuyées ensuite par de nombreux gouvernements, organismes et particuliers. En attirant l'attention du monde entier sur l'enfant, les Nations Unies invitent tous les pays à intensifier l'importance qu'ils accordent aux enfants, à leur bien-être et à leur avenir.

Malgré l'intérêt croissant que la communauté internationale accorde au développement et à la coopération économique, un nombre alarmant d'enfants sont toujours privés du strict nécessaire — notamment dans les pays en développement, mais aussi dans d'autres pays. Il faut donc remédier à cette situation qui ne devrait pas exister. On dispose aujourd'hui de divers moyens pour faire bénéficier ces enfants des avantages du progrès et les faire participer pleinement au développement de la société.

L'Année internationale de l'enfant a pour objectif de réaffirmer de façon concrète que le bien-être des enfants est la responsabilité de tous, et qu'il est indissolublement lié à la paix et à la prospérité du monde de demain.

Buts principaux

L'Année internationale de l'enfant concerne tous les enfants du monde, et principalement les jeunes enfants. Ses buts principaux sont les suivants :

- encourager tous les pays, riches et pauvres, à revoir leurs programmes en faveur de l'enfance et à soutenir les programmes d'action nationaux et locaux, selon la situation, les besoins et les priorités de chaque pays;
- sensibiliser les autorités et l'opinion publique aux besoins particuliers des enfants;
- faire comprendre que les programmes en faveur des enfants font partie intégrante du progrès économique et social;
- promouvoir, à long terme comme à court terme, la réalisation, à l'échelon national, de projets concrets et réalistes en faveur des enfants.

L'Année devrait également attirer l'attention non seulement sur l'importance du bien-être physique de l'enfant, mais aussi sur celle de son développement intellectuel, psychologique et social.

D'autre part, l'année 1979 marquera le 20^e anniversaire de la Déclaration des droits de l'enfant. Elle devrait donc être l'occasion pour chaque pays de redoubler d'efforts pour mettre en œuvre ces droits.

Il faudra accorder une attention toute spéciale aux enfants particulièrement désavantagés. Parmi les groupes les plus vulnérables, citons les filles qui ne bénéficient pas des mêmes avantages que les garçons; les enfants qui vivent dans les taudis; les enfants des travailleurs migrants; les enfants victimes de mauvais traitements; les orphelins; les enfants réfugiés; les enfants naturels; les enfants des zones rurales pauvres; ceux qui vivent dans un milieu nuisible; les handicapés physiques et mentaux; tous les enfants qui souffrent de malnutrition.

Certes, l'Année concentrera son action sur les mesures à prendre aux échelons national et local, mais elle devrait aussi favoriser la recherche sur les besoins de l'enfance, ainsi que sur les questions liées à l'enfance en général.

Action à l'échelon national

A la différence des autres « Années », l'Année internationale de l'enfant ne débouchera pas sur une grande conférence mondiale. Il est souhaitable qu'elle concentre, dès le début, ses efforts sur la préparation et l'exécution des programmes de chaque pays en faveur des enfants.

Bien entendu, l'Année sera l'occasion de débats importants lors des conférences internationales, par exemple lors des sessions de 1978 et 1979 de l'Assemblée générale des Nations Unies et des réunions régionales des Nations Unies.

Un défi

L'Année internationale de l'enfant offre une occasion unique de montrer qu'en sensibilisant l'opinion publique et les gouvernements aux besoins de l'enfance, on peut amener les nations à prendre pour ces enfants qui représentent l'avenir de l'humanité, des mesures concrètes. L'avenir des enfants représente le meilleur investissement qui soit. C'est en même temps la responsabilité première des adultes. Pour que l'Année réponde aux immenses espoirs que l'on place en elle, il faut que les gouvernements, les organisations et les particuliers y participent sans réserve.

De la célébration de l'Année internationale de l'enfant devrait naître la volonté de porter une attention plus soutenue aux programmes et services destinés aux enfants, ceci aussi bien chez les gouvernements des pays du monde entier que parmi le public.

Objectifs

L'Année a pour but principal d'encourager les pays à relever sensiblement, et de façon permanente, le niveau des services en faveur des enfants, ce qui impliquera une augmentation des crédits consacrés à cet objectif. Des campagnes d'information et d'éducation devront sensibiliser l'opinion publique dans chaque pays et inciter les gouvernements à consacrer des fonds plus importants soit à leurs programmes en faveur des enfants, soit à l'assistance aux autres pays. Il faudra insister particulièrement sur l'accroissement de l'assistance nationale et internationale aux services en faveur des enfants des pays en développement. La participation volontaire et le soutien financier des gouvernements et du public pour établir des programmes destinés aux enfants dans le monde entier seront encouragés.

Certes, les pays industriels devront consacrer une partie de leurs efforts et de leurs fonds aux initiatives nationales en faveur de l'enfance et à leurs problèmes particuliers. Mais il serait souhaitable qu'une tranche des crédits soit affectée aux programmes en faveur des enfants des pays en développement, particulièrement dans les pays qui auront décidé d'étendre leurs services en faveur des enfants et de les intégrer davantage à leurs plans nationaux de développement. Cette assistance pourrait être répartie par les organismes compétents des Nations Unies, par des organisations privées ou encore selon des accords bilatéraux.

Services de base

Les thèmes généraux de l'Année sont encore à l'étude, tant dans les pays en développement que dans les pays industriels. Néanmoins, dans sa résolution proclamant l'Année, l'Assemblée générale en précise déjà un, celui des «services de base». Si l'Année internationale de l'enfant a été lancée, c'est surtout parce que quelque 350 millions d'enfants vivant dans les pays en développement manquent des services les plus élémentaires dans les domaines de la santé, de la nutrition et de l'éducation. On possède aujourd'hui le moyen d'étendre de façon rapide, efficace et économique ces services de base aux enfants les plus déshérités. Il s'agit d'inciter les villages à établir leurs priorités et à désigner eux-mêmes, parmi la population locale, des travailleurs qui pourront — après un stage élémentaire — fournir des services de base en matière d'alimentation et de nutrition, d'approvisionnement en eau salubre, de santé, de parenté responsable, d'éducation de base, ainsi que des services d'appui pour les femmes. On peut ainsi atteindre de vastes régions qui ne sont pas encore desservies par les services réguliers de l'administration nationale.

Au départ, les communautés auront besoin d'une assistance financière extérieure pour établir et étendre les services de base. Mais l'on estime que les frais de cette assistance ne seront pas très élevés. Une partie des fonds recueillis à l'occasion de l'Année internationale de l'enfant, pourrait servir à son financement. Une fois ces services mis en place, les frais de gestion pourront être assumés au moyen de leurs propres ressources par les gouvernements et les collectivités.

POUR TOUS RENSEIGNEMENTS SUR L'ANNÉE INTERNATIONALE DE L'ENFANT, VEUILLEZ VOUS ADRESSER A:

Secrétariat de l'Année internationale de l'enfant
Organisation des Nations Unies
New York, New York 10017

Secrétariat de l'Année internationale de l'enfant
Bureau Européen de l'Organisation des Nations Unies
Palais des Nations
CH 1211 Genève 10, Suisse

LA PARTICIPATION DU CONSEIL OECUMENIQUE DES EGLISES A L'ANNÉE INTERNATIONALE DE L'ENFANT : SUGGESTIONS ET PLANS

Dans les pages qui suivent, on trouvera une esquisse des domaines de travail proposés à différentes sections du COE. Le Comité exécutif, lors de sa réunion de février 1978, a explicitement approuvé les mesures et plans proposés.

Les plan et activités présentés dans ce document sont fondés sur l'idée que les Eglises membres vont participer à l'Année internationale de l'enfant de leur propre initiative. En fait, plusieurs Eglises ont déjà commencé à travailler en ce sens.

- Redécouvrir et promouvoir la vision biblique de l'enfant

Il semble approprié d'entreprendre des études sur le statut et le rôle de l'enfant dans la Bible. L'importance centrale que Jésus attribue à l'enfant mérite une attention particulière. Les épîtres pauliniennes ont également eu une influence profonde sur les concepts chrétiens de la parenté et de l'enfance, dont il conviendrait de tenir compte dans de futures études.

- Evaluer la place des enfants dans l'Eglise, sa vie sacramentelle et cultuelle.

La communauté oecuménique a beaucoup à apprendre des Eglises qui, et c'est en particulier le cas des Eglises orthodoxes, donnent aux enfants les pleins droits de participation à l'eucharistie et considèrent la communauté de prière comme un lieu important où les enfants sont formés et élevés dans la foi chrétienne. Beaucoup d'Eglises cherchent activement à inclure les enfants dans leur célébration du culte. Le prochain bi-centenaire du Mouvement des écoles du dimanche (1980) sera une excellente occasion d'évaluer et de communiquer les idées et développements nouveaux apparus en ce domaine.

- Promouvoir les expériences et les manières de voir des enfants et en tirer la leçon.

Des efforts devraient être faits pour solliciter auprès des enfants des formes d'expression artistique (peinture, poésie, aphrismes, essais) et pour susciter plus de respect à l'égard de la dignité et de la sagesse authentique des enfants.

- Travailler à une vision holistique de l'anthropologie chrétienne.

En ce domaine, il serait bon d'étendre le travail entrepris dans le contexte des Etudes sur l'humanum. L'accent mis sur le développement de la vie humaine au long de différentes étapes de la vie telles que l'enfance, l'adolescence et la vieillesse pourrait déboucher sur une vision plus globale des questions anthropologiques. A cette occasion, on pourrait inclure et utiliser des études en cours dans plusieurs Eglises sur des problèmes en rapport avec les jeunes et les personnes âgées. Il conviendrait de faire participer à ce débat des spécialistes de l'enfance et des experts en gériatrie.

- Etudier de manière critique et combattre certaines des influences manipulatrices les plus dangereuses qui s'exercent sur les enfants.

Il est bien connu que les attitudes et les préjugés de base se forment dans la petite enfance. Les mass media, les livres et les jouets peuvent avoir - et ont - un effet de manipulation sur ces processus de formation. Le travail du COE dans les domaines du racisme, du sexisme et du militarisme doit permettre de définir les moyens par lesquels l'effet de ces forces mauvaises sur l'esprit des enfants peut être maîtrisé et combattu. Ce travail devra être fait en partie au niveau des experts, mais on s'efforcera de s'assurer également la participation de ceux qui préparent et diffusent le matériel d'études destiné aux écoles, à l'instruction religieuse, aux écoles du dimanche, ainsi que de ceux qui travaillent en relation avec les media.

- Revoir les systèmes actuels de prise en charge des orphelins et des enfants abandonnés et faire connaître des modèles de rechange répondant mieux aux besoins des enfants.

Un débat toujours plus animé se développe sur les moyens et les modèles mis en place par les Eglises et les institutions humanitaires en vue de prendre en charge les enfants sans ressources, orphelins, abandonnés, handicapés ou défavorisés de toute autre manière. Les foyers, institutions ou orphelinats ne semblent pas répondre aux besoins, ni du point de vue quantitatif ni du point de vue qualitatif. Il convient de développer des modèles de rechange et de favoriser leur mise en place.

Il y a également une chaude controverse sur le problème de l'adoption, et en particulier celui de l'adoption d'enfants d'autres pays et d'autres races. Dans le monde industrialisé, de plus en plus de parents souhaitent adopter des enfants. D'autre part, les lois d'adoption varient considérablement d'un pays à l'autre, et dans certains cas elles n'existent tout simplement pas. L'établissement de catégories et d'orientations en ce domaine est d'une importance vitale.

Für die Frau in der Kirche

Hans Küng

16 Thesen zur Stellung der Frau in Kirche und Gesellschaft

I.

Theologische Grundgedanken

1. Schon im *Gottesbegriff* muß eine Überbetonung des Männlichen vermieden werden. Die Anwendung des Vaternamens auf Gott darf keine geschlechtliche Differenzierung in Gott selbst bedeuten: Gott kann nicht für das männliche Geschlecht allein beansprucht werden. Gott ist nicht gleich Mann; schon im Alten Testament trägt Gott auch weibliche, mütterliche Züge. Die Vater-Anrede ist ein patriarchales Symbol (Analogon) für die trans-humane, trans-sexuelle Wirklichkeit Gottes, der Ursprung auch alles Weiblich-Mütterlichen ist; sie darf auf keinen Fall zur religiösen Begründung eines gesellschaftlichen Paternalismus benützt werden.

2. Die Animosität, ja Feindseligkeit vieler Kirchenväter und späterer Theologen gegenüber Frauen spiegelt nicht die Haltung *Jesu*, sondern mancher jüdischer (und heidnischer) Zeitgenossen *Jesu* wider, für welche Frauen gesellschaftlich nicht zählten und öffentliche Männergesellschaft zu meiden hatten. Die Evangelien aber, was immer vom biographischen Detail historisch sein mag, zögern nicht, von *Jesu* Beziehungen zu Frauen zu sprechen. Danach hatte sich *Jesus* über die Sitte hinweggesetzt, welche die Frau von der Öffentlichkeit abschließt. *Jesus* zeigt nicht nur keine Frauenverachtung, sondern eine erstaunliche Unbefangenheit gegenüber Frauen: auch Frauen stehen von Anfang an in der besonderen Nachfolge *Jesu*. Sie begleiteten und unterstützten ihn und seine Jünger von Galiläa bis Jerusalem; persönliche Zuneigung zu Frauen war *Jesus* nicht fremd; Frauen sehen seinem Sterben oder seinem Begräbnis zu. Die juristisch und menschlich schwache Stellung der Frau in der damaligen Gesellschaft wird durch sein Verbot der Ehescheidung durch den Mann, der allein einen Scheidebrief ausstellen konnte, erheblich aufgewertet. Keine Christologie darf von daher *Jesu* Mann-Sein stärker betonen als sein Mensch-Sein (etwa

im Zusammenhang mit dem Gottessohn-Titel): nicht spezifisch im Mann, sondern im Menschen hat sich Gott geoffenbart („Mensch-Werdung“).

3. Die historisch nur sehr umrißhaft erfassbare Gestalt der Mutter *Jesu*, *Maria*, wurde in der von zölibatären Männern ausgearbeiteten Mariologie weithin ihrer Geschlechtlichkeit beraubt und so als im Grunde einzig wichtige Frauenfigur des Christentums lange Zeit verabsolutiert und mit dem Christus parallelisiert. Die solchermaßen kultische Marienverehrung blieb für die Wertung der Frau im gesellschaftlichen Bereich weitgehend unwirksam. Außerdem wurde damit die Fülle, die uns die Bibel an Frauengestalten bietet (von der Richterin und Prophetin *Deborah* und der jungen Frau im Hohelied bis zur Gemeindevorsteherin *Phöbe* und zur Missionarin *Priska*) vernachlässigt. Nur diejenige Mariologie, die eine kritische Auseinandersetzung mit dem biblischen Befund nicht scheut, die *Maria* statt nur exemplarisch als demütige Magd in ihrem vollen Frausein anerkennt und sie im Zusammenhang mit anderen großen Frauengestalten der Bibel und der Kirchengeschichte sieht, kann heutigen Menschen zu einem besseren Verständnis der christlichen Botschaft verhelfen.

II.

Die Frau In der Gesellschaft

4. Die Unterordnung der Ehefrau unter ihren Mann gehört nicht zum Wesen einer christlichen Ehe; die neutestamentlichen Aussagen über die Unterordnung der Ehefrau (meist in späteren neutestamentlichen Schriften) müssen aus der jeweiligen sozio-kulturellen Situation heraus verstanden und kritisch in die heutige sozio-kulturelle Situation hinein übersetzt werden.

Viele heutige Ehepaare haben entdeckt, daß eine partnerschaftliche Ehe der Würde von Menschen, die als Mann und Frau nach Gottes Bild geschaffen sind, besser entspricht.

5. Aus dem Wesen der christlichen Ehe läßt sich auch nicht eine bestimmte *Arbeitsaufteilung* — etwa Kindererziehung durch die Frau, Berufsarbeit durch den Mann — ableiten. Sowohl Kindererziehung und Hausarbeit als auch Berufsarbeit können von Mann und Frau gemeinsam wahrgenommen werden.

6. Die Töchter einer Familie sollen deshalb in *Erziehung und Berufsausbildung* ebenso gefördert werden wie die Söhne. Die Söhne umgekehrt sollen ebenso auf ihre *Elternaufgabe und Haushaltspflichten* vorbereitet werden wie die Töchter. Zwar sind „Berufstätigkeit der Frau“ und „Emanzipation der Frau“ keineswegs gleichzusetzen. Doch dürfen in der Erziehung und auch in Predigt, Religionsunterricht und Eheberatung die Möglichkeiten der Frau nicht beinahe ausschließlich (womöglich mit Berufung auf einen Plan Gottes) nur in der Alternative verheiratete Hausfrau oder unverheiratete Ordensfrau gesehen und die Fülle der Berufschancen und Berufsbilder für die Frau ignoriert werden.

7. Die verantwortungsbewußt geübte *Geburtenplanung* kann — wenn sie nicht zur sexuellen Ausbeutung der Frau mißbraucht und sexuelle Revolution nicht mit Frauenemanzipation gleichgesetzt wird — zur echten Emanzipation der Frau beitragen: Abschluß der fraulichen Berufsausbildung, Koordination von Berufs- und Familienleben, arbeitsmäßige und finanzielle Entlastung besonders von Frauen aus niederen sozialen Schichten durch geringere Kinderzahl.

8. In der umstrittenen Frage der *Abtreibung* sind nicht nur die Rechte des Foetus zu berücksichtigen, sondern auch die physisch-psychische Gesundheit und soziale Situation der Frau wie ihre Verantwortung gegenüber ihrer Familie und insbesondere gegenüber den bereits zu versorgenden Kindern.

III.

Die Frau in der Kirche

9. Damit die katholische Kirche, deren Amts- und Machtstrukturen völlig von Männern beherrscht werden, zu einer Kirche aller Menschen wird, sollen Frauen in *allen Entscheidungsgremien* vertreten sein:

auf Pfarr-, Diözesan-, National- und Welt-ebene. Eklatantes Beispiel für die Nichtrepräsentanz der Frau ist die römische Kongregation für die Ordensleute, in der keine einzige Frau Mitglied ist; auch das Ökumenische Konzil kann nach der gegenwärtigen Gesetzgebung nur von Männern beschickt und der Papst nur von Männern gewählt werden, was alles keine Frage göttlichen, sondern rein menschlichen Rechtes ist.¹

10. Die *Sprache des Gottesdienstes* soll zum Ausdruck bringen, daß die Gemeinde sowohl aus Frauen wie aus Männern besteht, die grundsätzlich gleichberechtigt sind, so daß nie nur „Brüder“ oder „Söhne Gottes“, sondern zugleich auch immer die „Schwestern“ und „Töchter Gottes“ — beide als gleichberechtigte „Kinder Gottes“ — angesprochen werden sollen.

11. Das *Studium der katholischen Theologie* durch Frauen, die an vielen Orten nur begrenzt zugelassen oder ganz ausgeschlossen sind, ist zu fördern. Damit Kirche und Theologie (nicht zuletzt die Ethik und hier wieder insbesondere die Sexualethik) durch die Einsichten der Frau überall gewinnen, sollen Frauen zum theologischen Vollstudium zugelassen und nicht weniger als die männlichen Theologiestudenten von den kirchlichen Institutionen (durch kirchliche Stipendien, Druckkostenzuschuß für wissenschaftliche Arbeiten usw.) gefördert werden.

12. Gerade die *Frauenorden*, die oft am wirksamsten die Prinzipien der Erneuerung des Vatikanum II verwirklicht haben, werden von der männlichen Amtskirche nicht selten mehr gehindert als gefördert. Trotz des Priestermangels bleibt den Ordensfrauen der Weg zu gemeindeleitenden Funktionen versperrt und werden ihnen finanzielle Mittel zu einer ausreichenden Ausbildung, wie sie aus kirchlichen Geldern Priesteramtskandidaten reichlich zugewendet werden, weithin versagt. Hier ist, nicht zuletzt im Blick auf den rapide sinkenden Nachwuchs in den Frauenorden, dringend für Abhilfe zu sorgen.

13. Der *Amtszölibat* für Presbyter führt in der Praxis oft zu einem unnatürlich gespannten Verhältnis zwischen Priester und Frauen; diese werden vielfach nur als Geschlechtswesen und sexuelle Versuchung für die Priester betrachtet. So hängen Heiratsverbote für Frauen zusammen: Ordination der Frau und volle kollegiale Zusammenarbeit in den Entscheidungs- und Leistungsgremien der Kirche werden solange nicht erfolgen, wie der Zölibat des Klerus nicht durch die frei gewählte Ehelosigkeit der wahrhaft (auch zur Ehelosigkeit selbst) Berufenen abgelöst wird.

14. Die Wiedereinführung des in der frühen Kirche bezeugten *Diakonats der Frau*, das zunächst in der westlichen Kirche abgeschafft wurde und dann in der östlichen Kirche verschwand, ist zu wünschen. Doch reicht diese Maßnahme nicht aus: Wird nicht gleichzeitig mit der Zulassung der Frau zum Diakonat auch ihre Zulassung zum Presbyterat ermöglicht, würde dies nicht zur Gleichberechtigung, sondern eher zu einem Hinauszögern der Ordination der Frau führen. Auch die in vielen katholischen Gemeinden schon bestehende und uneingeschränkt zu befürwortende Praxis, Frauen zu liturgischen Funktionen zuzulassen (Meßdienerin, Lektorin, Kommunionausteilerin, Predigerin), kann ein wichtiger Schritt auf dem Wege zur vollen Integration der Frau in den kirchlichen Leitungsdienst sein. Aber auch sie macht die Forderung nach der vollen Ordination der Frau nicht überflüssig.

15. Gegen einen *Presbyterat der Frau* gibt es keine ernsthaften theologischen Gründe. Die exklusiv männliche Konstitution des Zwölferkollegiums muß aus der damaligen sozio-kulturellen Situation heraus verstanden werden. Die in der Tradition vorfindbaren Gründe für den Ausschluß der Frau (durch das Weib kam die Sünde in die Welt; die Frau wurde als zweite erschaffen; die Frau ist nicht nach dem Bilde Gottes erschaffen; die Frau ist

kein volles Mitglied der Kirche; Menstruationstäbu) können sich nicht auf Jesus berufen und zeugen von einer grundsätzlichen theologischen Diffamierung der Frau. Angesichts leitender Funktionen von Frauen in der Urkirche (Phöbe, Priska) und angesichts der heute völlig veränderten Stellung der Frau in Wirtschaft, Wissenschaft, Kultur, Staat und Gesellschaft sollte die Zulassung der Frau zum Presbyterat nicht länger hinausgezögert werden. Jesus und die frühe Kirche waren in der Wertung der Frau ihrer Zeit voraus, die heutige katholische Kirche hinkt weit hinter ihrer Zeit und anderen christlichen Kirchen drein.

16. Es wäre ein falsch verstandener *Ökumenismus*, wenn man in der katholischen Kirche die schon längst fälligen Reformen wie etwa die Ordination der Frau hinauszügerte mit der Berufung auf die größere Zurückhaltung konservativerer „Schwesterkirchen“; statt solche Kirchen als Alibi zu benutzen, sollten sie vielmehr ihrerseits zu einer Reform aufgefordert werden; hierin können der katholischen Kirche manche protestantischen Kirchen als Vorbild dienen. Lange Zeit hat man die Frau in der katholischen Kirche in Theorie und Praxis diskreditiert und diffamiert und sie doch zugleich ausgenützt. Es ist an der Zeit, ihr auch in der Kirche die ihr zukommende Würde und angemessene juristische und soziale Stellung zu gewährleisten.

Abdruck mit Erlaubnis des Verfassers.

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Frankreich

Neues Ministerium für Frauenfragen

Im kürzlich geschaffenen Ministerium für Frauenfragen wurde ein interministerielles Komitee für Frauenfragen gebildet, das die nötigen Anregungen und die Koordinierung des Vorgehens aller Minister forcieren soll. Im Rahmen dieses Komitees sollen zudem Entscheidungen gefällt und Differenzen zwischen den verschiedenen Instanzen ausgeräumt werden. Das Ministerium für Frauenfragen will darüber hinaus regionale Verbindungsstellen schaffen, deren Aufgabe es sei, Regierungsbeschlüsse zu überwachen, Rechenschaft über spezielle lokale Probleme zu geben und eigene Initiativen bei der Durchführung sozialer Veränderungen im Hinblick auf Frauenfragen zu entwickeln.

Buchbesprechung

F. Crüsemann/H. Thyen: "Als Mann und Frau geschaffen"
Exegetische Studien zur Rolle der Frau.

(Studien und Problembereiche aus dem Projekt "Frauen als Innovationsgruppen"
des Deutschen Nationalkomitees des LWB, hrsg. von G. Scharffenorth, G. Diestel,
N. Hasselmann, Kennzeichen Band 2)
208 Seiten, Gelnhausen/Berlin/Stein 1978.

Crüsemann zeigt die schwache Rechtsposition der Frau im alten Israel, die aber nicht mit der Alltagswirklichkeit verwechselt werden dürfe, wie die "Sprüche" zeigen, die die Tätigkeit der Frau loben - eine recht selbstbewusste und eigenständige Tätigkeit, die dem Mann allerdings auch materiell "wertvoll" ist. Der Strafspruch Gottes in der Genesis zur Frau: "Er soll dein Herr sein" ist nicht Leitsatz für richtiges Verhalten der Geschlechter; vielmehr sahen nach Auffassung Crüsemanns alttestamentarische Autoren die viel schlechtere soziale Lage der Frau, und so "musste" sie diese Lage einmal verschuldet haben: entsprechend war sie die Aktivere beim Sündenfall. Damit ist das alte Argument, schon im Paradies habe sich die moralische Schwachheit und Verführbarkeit der Frau gezeigt, entkräftet. Die gottgewollte Ordnung war eine andere; die spätere ist die, die der Mensch verursacht hat.

Ein anderes Beispiel falscher Sehweise durch Vorurteile ist das Hohe Lied. Dieser Lobgesang auf die Freuden der körperlichen Liebe in der Bibel war den Theologen stets peinlich, und so musste er auf das Verhältnis zwischen Gott und Mensch oder Gott und auserwähltem Volk umgedeutet werden. Es waren aber profane Lieder, die zeigen, dass trotz aller juristischen Strenge im Alten Bund Lebensfreude lebendig war; ja dass - im Unterschied zur späteren christlichen Zeit - Sexualität in den Profanbereich verwiesen war: Gott kommt dabei nicht vor.

Spannend ist die Lektüre auch, wenn der Leser nachvollziehen kann, wie die berühmten folgenschweren Paulusworte - vor allem das vom Weib, das in der Gemeinde zu schweigen habe - entstanden sind. Paulus betont ja sonst, dass in der neuen Schöpfungsordnung nach der Opfertat Christi "nicht mehr männlich und weiblich" gelte. Das konnten - später in der Kirchengeschichte zeigt sich das deutlich - patriarchalische Männer nicht ertragen und fügten "Korrekturen" ein.

Ilsabe Friedag
aus: Korrespondenz die frau

Buchbesprechung

C. Pinl/M. Fischer/E. Reichle/A. Lissner/M. de Groot/R.C. Wahlberg/
E. Moltmann-Wendel: "Frauen auf neuen Wegen"
Studien und Problembereiche zur Situation der Frauen
in Gesellschaft und Kirche.

(Studien und Problembereiche aus dem Projekt "Frauen als Innovationsgruppen"
des Deutschen Nationalkomitees des LWF, hrsg. von G. Scharffenorth, G. Diestel,
N. Hasselmann, Kennzeichen Band 3)
316 Seiten, Gelnhausen/Berlin/Stein 1978.

Kennzeichen 3 befasst sich mit der jetzigen Situation. Frauen setzen sich mit der bildungsmässigen und beruflichen Situation der Frau von heute auseinander. Dazu sind Informationen und Dokumentationen über die Stellung der Frau, speziell im kirchlichen Bereich (auch im katholischen) reichhaltig vorhanden. Ergänzende Problembereiche - wie beispielsweise über die Arbeit von Frauen in Ehrenämtern - geben Einsicht in kaum erforschte Bereiche. Zum Thema "Die Frauenbewegung in den Vereinigten Staaten" sind in diesem Band auch authentische Angaben zum Thema "Frauen in der Methodistischen Kirche - eine Unüberhörbare Mehrheit" zusammengestellt. Durch einen anderen Beitrag wurde Verbindung zu Frauengruppen in den Niederlanden aufgenommen. Die Unterschiede der Problemstellung und des Vorgehens in anderen Ländern lassen die Konturen der eigenen Verhältnisse schärfer erkennen und regen zu selbstkritischen Fragen an. Wie gesellschaftskonform oder gesellschaftskritisch die Diskussion um "Partnerschaft" von Mann und Frau theologisch diskutiert wurde, wird in einem weiteren Beitrag nachgezeichnet.

Alle hier vorliegenden Beiträge sind in persönlicher Betroffenheit geschrieben. Sie spiegeln in je anderer Weise das gewandelte Selbstverständnis von Frauen.

KIRCHE MUSS DIE NEUE FRAU AKZEPTIEREN

Akzeptiert die Kirche die "neue Frau" in ihrer Selbstverantwortlichkeit und in ihren Selbstbewusstsein, dann bereichert sie sich selbst. Das sagte die Tübinger Theologin Dr. Elisabeth Moltmann-Wendel beim Jahrestreffen November 1978 des Landesverbandes der Evangelischen Frauenhilfe. Bleibe sie aber an der Barriere ihrer eigenen Wunschbilder von der auf mütterliche und pflegerische Funktion festgelegten Frau hängen, "so verliert sie die Frau des 20. Jahrhunderts, wie sie den Arbeiter des 19. Jahrhunderts verloren hat, und verarmt." Nur eine Kirche, die eigenständigen Frauen einen Raum gibt, kann nach den Worten der Theologin zu einer echten geschwisterlichen Gemeinschaft reifen. Das bedeute zunächst einen Verzicht auf manche traditionelle Dienstleistung und eine Revision alter Ordnungsvorstellungen.

"CHRISTEN SOLLEN SICH MIT FEMINISTINNEN SOLIDARISIEREN"

Die Christen sollten sich mit den derzeitigen Frauen-Befreiungs-Bewegungen solidarisieren. Diese Forderung erhob Univ.-Prof. Dr. Kurt Lüthi bei der Präsentation seines Buches über "GOTTES NEUE EVA" im November letzten Jahres im Wiener Internationalen Kulturzentrum. Nach Ansicht des Professors für systematische Theologie H.B. an der Evangelisch-theologischen Fakultät der Universität Wien stelle das Christentum selbst eine Freiheitsbewegung dar. Deshalb müssten sich die Christen auch mit anderen Freiheitsbewegungen auseinandersetzen und könnten sich vielleicht auch aus christlichen Motiven mit diesen solidarisieren.

Obwohl die Bibel wesentliche Befreiungsimpulse beinhalte und ausschlaggebend für heutige Befreiungsbewegungen wie z.B. für die Erlangung der Menschenrechte und gegen jede Art von Rassismus sei, hätten die Kirchen und vor allem die Theologen zu wenig auf die Frauenbewegung reagiert, meint Lüthi. Er stellt fest, dass die Frau in ihrem Selbstverständnis und in ihren Bedürfnissen für christliche Traditionen, für das heutige Theologengespräch und für die Kirchen aller Konfessionen weithin das "unbekannte Wesen" sei. Ebenso seien Frauen in den Leitungspositionen der Kirchen, auch in der evangelischen, stark unterrepräsentiert, obwohl sie die breite Basis bilden.

Lüthi hofft, dass sich die Christen nun stärker dieser "neuen Eva" zuwenden werden, die, wie er betont, "nicht ohne Gottes Absicht entstanden sein kann". Im Rahmen einer "Theologie der Befreiung" sollten die Anliegen der Feministinnen ernst genommen werden. Man müsste die Selbstfindung der Frau unterstützen und ihr dabei helfen, die heute herrschende Sexualmoral, die stark männlich geprägt sei, zu humanisieren.

Allerdings warnt der aus der Schweiz stammende Theologe die Frauen vor einem "Männerhass", der nur neue gesellschaftliche Vorurteile schaffen würde. Denn nur "wenn Mann und Frau zu einer neuen, nichtrepressiven Begegnung bereit sind, werden sich die Probleme der Zukunft meistern lassen", erklärte Lüthi.

epd Ö, Nr.81/78

2nd edition. Stanford, California, Volunteers in Asia, 1976. 304 p.
Available from: *Appropriate Technology Project, Volunteers in Asia, Box 4543, Stanford, California 94305, USA.* \$4.00 a copy; for people in developing countries, \$2.00 a copy.

Volunteers in Technical Assistance (VITA): VILLAGE TECHNOLOGY HANDBOOK
2nd edition. Mt. Rainer, Maryland, VITA 1978.
Available from: *Volunteers in Technical Assistance, 3706 Rhode Island Ave.
Mt. Rainer, Maryland 20822, USA. \$8.95 plus overseas postage.*

Melanesian Council of Churches: LIKLIK BUK

Lae, Papua New Guinea, Liklik Buk Information Centre, 1977. 270 p.
Available from: *Wantok Publications, P.O. Box 1982, Boroko, PNG. \$6.00;*
or from VITA, 3706 Rhode Island Ave., Mt. Rainier, Maryland 20822, USA. \$5.00

Subtitled a "rural development handbook/catalogue for Papua New Guinea" it contains a wealth of practical information on rural development. Has been highly recommended by several leading compendiums of AT materials.

The first volume is \$4.00; all the rest are \$7.00 each.

being a Bible study of the words and actions of Jesus recorded in Mark 9.33-37 and Mark 10.13-16. *English edition published by the National Christian Education Council in co-operation with the World Council of Churches, Geneva.*

In the developing world, where most countries suffer from poverty, unemployment, scarcity of financial resources, unequal distribution of income and wealth, and perhaps the added touch of an oppressive political regime, there is a tendency to subsume women into the general basket of issues whether at the level of ideology, policy or programme, or data collection. To most policy makers the rationality of this aggregation seems obvious.

Many women too find it awkward to single themselves out in these circumstances. Like the slogan "development is the best contraceptive", floated in Bucharest, they would like to believe that "development is the best equalizer", or conversely that the problems of inequality are problems of poverty.

But this is a mistake. Aggregation has not only concealed inequality but exaggerated it. Development can perpetuate inequality and, in fact, foster worse exploitation. It is not development but the kind of

development - and what goes before and with it - that ensures some form of distributive justice along with increased growth. Apart from the old issue of ownership of the means of production, there are other more critical ones such as what is produced, for whose consumption, using what technique.

And then to make things more complicated there is the fundamental

issue of non-material needs such as liberty, rights, dignity. In other words a social political order that ensures human rights and dignity.

Let us consider whether "women" can be seen as a global, identifiable set. It has become common to talk of "the poor" as if they were an income class. One can refer to them in documents - as well as project designs. Can "women" also be deemed a "class" distinguished by sex?

My answer is yes. Women do have strong reasons for arguing that their most relevant boundary is provided by biology, and not economics.

The majority of women are undeniably linked to children - to being responsible for their sustenance, and also that of the family, its food, health even shelter. This has very

Women are separate

says Devaki Jain

serious consequences on a woman's health, her use of time, her mobility, her nervous system. Men by the very nature of their biology, do not experience these conse-

quences.

A man can move around alone from house to house making repairs or artificially inseminating cattle in a dispersed rural area. In many societies, it is difficult to visualize a young woman being allowed to do the same without being molested or defamed.

Early marriage of girls, seclusion and all those uncomfortable customs

in "old" societies are a response to this vulnerability, the man is as much an enemy as a friend to a woman, the man can injure as much as he can protect. It is the circumstance that makes the difference.

For this and other related reasons women, in the distribution of economic, social and political power, are discriminated against. While women amongst the poor may be the poorest, they are women and need something more than the eradication of poverty to liberate them.

If women then can express solidarity as women at global levels, what can they use this "power" for? For recognition as equals, they have to seek the same thing the blacks fought for - attitudinal change.

Women power for a just social order

If this is the case of women then, they should not ask to be included in documents like the NIEO, nor liken themselves to the poor, but they should work for a new socio-political order. In fact, they should dissociate themselves from documents like the NIEO or the Basic Needs Strategy as these approaches gloss over the institutional, legal and political aspects of inequality.

Women, their condition and their predicament provide the paradigm for understanding the roots of inequality the characteristics of oppression, the meaning of vulnerability. The story of women illustrates more sharply than through the investigation of any other set of the population that satisfaction of material needs is not a sufficient condition

for emancipation or individual liberty - even if it is a necessary or minimum condition.

Women's role as mother and home-maintainer has been given a secondary place, if not a degrading place in the eyes of most societies. Hence, many liberation movements focus on getting women out of reproductive and home-maintenance roles. They realize that this is the root of the trouble. But getting out of these roles - for example doing everything that a man does with equal mobility, and no home duties - is not getting equal recognition. It is just suppressing a separate identity and merging by imitation. It is a defeat. The real struggle should be to keep the identity and get recognition.

With what instruments can recognition be achieved? One would be collective assertion of power - a women's movement. Power against what? In the case of women it could be power for certain types of strategies, policies, choices, which would lead to a just social order.

Another instrument would be to use the development experience of women illustratively, illustrative of injustices based on absurdity, on prejudice, selfishness, ignorance and violence.

Existing concepts of employment are inadequate

At a Symposium held in Trivandrum in July 1976, twenty-six economists gathered to discuss "Concepts and Measurement of Rural Unemployment". Existing methods of measuring unemployment in India as well as em-

ployment schemes were criticized for failing to bring into the mainstream of concern, analysis and action the problems of the most socially oppressed and economically depressed sections of the labour force. The existing concepts and measuring techniques could handle only one kind of labour force, namely wage labour - and even here it could do nothing more than measure it.

But the major part of the labour force in India participates in work which does not necessarily get exchanged for a money wage. This part of the labour force is closely associated with the lowest income groups. The Indian National Sample Survey (the only source of elaborate data on unemployment in India) seemed to presume that the labour market and the labour force in India was similar to those in advanced economies where there would be only employed or unemployed people measured generally by income. The whole grey zone of the household sector where people work and do not get paid, where people weave in and out of work depending on strains imposed upon by the family, depending on reward offered, depending on the bounds imposed by feudal and social institutions, seemed to have been bypassed.

It became clear during the symposium that the issue of female unemployment, its measurement as well as its amelioration, served as a sharp illustration of the neglect by the existing system of data collection of categories of people who had constraints, which could not be understood by the existing tools of investigation. Attempts to understand these constraints whether they applied to women, men or children would illuminate the condition of the poor and the oppressed.

More suitable forms of work needed

A second illustration is provided by the discussion on employment planning for women, currently in process in India for the Sixth Plan (1977-82). It was considered necessary to identify economic activities/sectors/industries where women are employed with more than average intensity (female labour prone) and encourage expansion of employment opportunities through additional investment in these activities.

Several experts also felt that the most suitable work for women was part-time work. The hunt began to identify part-time work possibilities. It seemed that in the female section there were very limited areas for this kind of work. Primary and nursery school teaching seemed almost the only important one.

But looking at the actual work patterns, the occupations that women are engaged in in the economy, another set of issues emerged. It was not only sectors and industries that were female-prone, it was the form in which the work was organized. For example, the dispersed factory system could make the production of any goods or services female-prone.

Home-based production has the characteristics of part-time work. The women can choose work at their convenience, interspersed with household work. Home-based work can be either self-employed or "factory" employed. It could produce "individual" goods like handicrafts or "mass produced" goods like watches and shirts. The Hong Kong garment

industry, the beedi industry in India, the co-operative dairy organization at Anand in India, apart from the famous watch industry of Switzerland, are some examples of this system. But examples abound of this type of organization. Therefore, a case was made for decentralized production.

Congestion, pollution and other undesirable characteristics associated with cities are attributed to "centralized production", namely factories. Modern development strategies look for means of keeping the population away from the city in developing economies of the continental variety, like India.

Rural development therefore, becomes a vital effort, but its effectiveness in keeping people in rural areas at a higher level of living, would work only if industries, in fact all forms of production and distribution of goods and services, are decentralized - dispersed into rural homes, villages, rather than clustered in towns, which later become horrid cities. This was in a sense the core of Gandhi's economics.

Hence once again the case of women had highlighted and emphasized the case for a certain strategy of development whose impact would have wide-ranging but beneficial consequences on over-all development, not only women.

Choice of technology affects women's employment

The third illustration could be provided from the area of choices of technology for certain production processes.

There is a strong lobby against labour-intensive technologies - that they are of low productivity, low-surplus generating and stagnation-

making in the long run. It is usually suggested that labour-rich economies taking this path are likely to find that it leads them to a mirage rather than the oasis of full employment and growth.

In the same discussion on women's employment mentioned earlier, a case was made that certain technological choices were not only labour specific in that they might use or dispense with units of labour, but that they were female-labour specific, in that they might absorb male labour and at the same time disemploy female labour.

In a case study it was shown how in Jammu and Kashmir, a predominantly Muslim state in India, a partially United Nations Development Programme funded project with the unquestionable objective of upgrading quality in woven woollen cloth was likely to disemploy 20,000 Muslim women from their only means of livelihood. Since the Kashmir valley (where these women live) is snow bound for four months in a year, there is no work in agriculture, which is otherwise the primary source of employment. Also Muslim practice precludes women from work in factories because of purdah.

In this region, the work in weaving is allocated in such a way that men operate the loom but women and children spin the yarn and prepare the loom. In the new project, yarn is to be spun with machines in sheds to improve its quality as well as increase output. Some of the pre-weaving jobs also were to be done in these sheds. Hence women's work is eliminated.

Another illustration was provided from a study of the time disposition of men and women in rural households in two agro-climatic zones in India (Rajasthan and West Bengal).

Here it was found that the majority of women of working force age group earned a steady income from weeding of fields which they did as a part-time activity - say four hours a day.

Improved agriculture associated with modern inputs like chemicals for fertilizer and weed removal, while widening the horizons for male employment and possibly increasing the output from the land would take away this source of income for rural female labourers. Using these illustrations it was suggested that rather than engineer such massive displacement of labour from existing sources of income (employment) even if at low wages (under-employment) it might be "cheaper" to upgrade the skills, the technology used by those workers, in order to improve the quantity and volume of output, rather than introduce technological changes that would thrust them out from being underemployed to naked unemployment.

Also there is no guarantee that the package of modern inputs necessarily leads to higher yields in agriculture. It is now empirically established that it takes more than technology - it takes land reform and other institutional/legal changes - to increase land productivity.

Hence the experience or case of women sharply illustrated the weakness of blindly opting for so-called high productivity technologies. In countries with very large numbers of poor, it may be more rational first to absorb the unemployed by strengthening existing sources of employment, using labour-intensive techniques and so forth and then, in the second stage when destitution and below poverty forms of existence have been eliminated, to transform methods of production by using "higher" technologies. The challenge to the tech-

nologists then is to produce technologies which would improve productivity and the quality of home-based production, traditional skill-based production and so on, rather than dislocate people.

Once again such a view would strengthen the case for decentralized industrialization and environmental preservation.

Change of customs often weakens women's position

The impact on women of formalization of customary relationships and laws, is another illustration of injustice.

Women in a forest area in Karnataka (South India) refused to elect a particular representative to their Assembly as she had not fought against a forest preservation law which had eliminated their means of livelihood. They were making and selling baskets out of palm leaves, from palm trees growing in the forest. The forest authority had permitted timber loggers and paper manufacturers to use the forest on licences - but since these women were indigenous forest people who had no formal existence or form of economic activity, and therefore no licence or allocation, they suffered while the "better off" got away with more chunks of the forest.

This kind of injustice constantly operates against those who have no formal "modern" legal rights to property or occupation.

In fact, formalization of informal customary laws/codes of conduct has often led to weakening of the position of not only women, but all

sections of the population whose economic and social position was based on custom. Examples can be given from India, Africa, Jamaica and elsewhere.

These examples are given to illustrate how the development experience of women could be used to change conventional theories, to reject conventional approaches to development, not only to production and growth, but distribution; in fact to show that even problems like the so-called conflict between growth and distribution are wrongly posed. There is no case for lamenting or even shouting that women are not given due consideration in stereotyped documents like the NIEO. By making such a demand the case for women, unintentionally, becomes non-existent.

Thus it seems the strategy for women is to unite on the basis of

sex as it gives them not only different perceptions and experiences in existence, but different options - at the global level. At the same time they should use their experience at the local/specific or activity/specific levels to illustrate the insensitivity of some of the existing social and political structures and attitudes, the built-in discrimination in some of the economic systems, and to press for a new world order. Their tasks would then be as much local and domestic as international.

May be reprinted

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Crumbling myths

1 Women are not primary wage earners.

Women's earnings are usually considered as a mere supplement to family income. The extent to which women are the family breadwinners is rarely appreciated in both developed and developing countries. In 1972, 264,000 families in Egypt depended upon women's earnings. The 1969 Kenyan census showed 525,000 rural households headed by women; 400,000 of them had male heads of households living in towns. In the United States, 13 per cent of all families are headed by women.

2 Women are unreliable employees.

Women are often accused of excessive absenteeism and a high degree of turnover. But a number of countries have found that there is very little difference between men and women in this respect. For example, in Canada in 1972, the figures show that absenteeism due to illness was not significantly different between the sexes. It was found that for the same week 1.72 per cent men and 1.95 per cent women, both full-time workers, were absent due to illness.

3 Women are less capable than men in scientific or technical work. *Contrary to the myth, more and more women are taking up work in scientific or technical fields. For example, in the USSR in 1977, among specialists with higher qualifications, 59 per cent were women; 60 per cent of economists and almost half of all engineers in industry were women.*

4 Women take jobs away from men.

Women and men are usually employed in different jobs. For example, in 1974 in Canada there was an average of 400,000 unemployed men, the vast majority of them not in the overwhelming female-dominated professions such as nursing and teaching. If women had stayed at home it was estimated that there would still be 300,000 unfilled vacancies since qualified men in these jobs would not be available.

5 Women are not qualified for many jobs.

The fact is that there is no occupation listed in the censuses of many countries which does not employ some women. While the majority of the professional occupations are regarded as a special preserve of one sex or another, the division is traditional rather than functional.

Bolivia: Women in Traditional Society

by Susana Hernandez

Fifty eight per cent of Bolivians work in agriculture, of which a substantial section are involved in small scale commercial and artisan work. Industry is virtually non-existent, and the state mineral exporting enterprise which carries out the main and almost the only modern operations, employs some tens of thousands of people. Under these conditions the position of women arises from their role in traditional peasant culture.

The landowner of the highlands no longer exists, abolished by the revolution of 1952 and the movement for land reform, and young peasant women are no longer subject to the sexual caprices of their powerful bosses, nor to perform unpaid work in his house.

But although winning her human dignity, a bolivian indian woman still has to suffer the rigidity of a conservative society, whose misfortunes are made worse by misery and desertion. The peasant family living on the plateau still has the "extended family" form, where people of various marital states live together - single adults, children and labourers, all under the direction of the family elders, heads of the land developement. The family is part of a community with a hierarchical and totally masculine structure. The main activity is agriculture for subsistence, some animals are reared for their skins and meat, and there is some local artisan work. There is a very marginal production for market, which is aimed generally towards small-scale commerce and local exchange: only in the vicinity of urban centres and mines, and in Cochambamba, does this happen to any considerable extent.

The division of labour in the family is complex and variable, and the division between the sexes has the division by age, old and young, superimposed on it: also there is the division of "insiders" from "outsiders" and the cross-division between certain wealthy families in the same community. The rigidity of the hierarchical family and community structure varies a lot, according to the cohesion and unity of production and according to whether the region is more or less commercialized. The disintegration of the family is expressed fundamentally as the emigration of young people to the urban centres, the mines, the forested plains of Santo Cruz (where they are employed on a large ranch as labourers) and to foreign parts - to work on harvesting and in the industrial argentinian cities. The flight of the young people represents a "coup de grace" for

the patriarchal families based on subsistence: there are not sufficient hands to work all the land. To do this the cultivation would have to be modernized and directed towards the market and not towards the family.

In the plateau regions they lack the energy to make this step, since the patriarchal family makes up a family farming enterprise, and the result is that cultivation is abandoned, to be substituted by extensive rearing of sheep, and in the less efficient cases, by hunger. In such critical situations the role of the woman grows more important. She sustains the home with the handicraft work weaving elaborate cloth and ponchos on primitive looms, making hats, ceramic pottery, and souvenirs for tourists, filling the market with their attractive dress and commercial expertise. It would seem that the traditional family, before anyone, will dispense with male labour. This major expulsion of men from the labour force is expressed in their way of dress: the "typical" clothing today is almost exclusively worn by the women, a man dusts off his traditional clothing only for fiestas, and normally uses a long coat, trousers and even a waistcoat.

In the general emigration, women are participating equally with men: as paid employees in the ricefields of Santa Cruz, a miner's wife in the "siglo" or "catavi" mines, a paid domestic servant in the plantations of northeast argentina, and in Roasario or Buenos Aires. Another mechanism of differentiation is operating here, that between the young (who emigrated) and the old people (who stayed behind). There are not sufficient figures available, but the immediate impression indicates the predominant force going into domestic service and small-scale street trading in the urban Bolivian women's work. The social division is very marked and there is a deep social split between Indian women and "mestizas" from the barrios and the wives or daughters of a state functionary, or of commercial professional or military officials. The latter has access to education, and moreover lives in a substantially different economic and cultural universe.

A miner's wife, on the other hand, is in a much better position to act as a force for modernisation in relation to peasant society. In the mines there is female productive labour, for example as a small-scale family contractor in the recovery of mineral deposits. But the principal phenomena is the family working "in service" in which the woman works as a housewife. Being the same state mining company that rents out housing and sells food and wine in the stores, the mining housewives have been made aware of the union in which they are participating. This has led them to plan not only for narrow economic problems but also others which concern the condition of women, and finding an incipient but promising response within the peasant organizations. This response is of great importance if it is considered that through her role in the family the Bolivian peasant woman has a decisive role in the option presented to the old indigenous social fabric to modernise or perish, bled by emigration and hunger.

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